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DEPARTMENT OF STATE

BRIEFING MEMORANDUM

S/S

November 20, 1978

HAS SEEN

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TO: P - Ambassador David Newsom

FROM: CA - Barbara M. Watson

SUBJECT: CODEL Ryan -- Discussion with Ambassador Burke

I spoke with Ambassador Burke at about 4:15pm. We discussed the following subjects:

Casualty Figures

According to the Guyanese Defense Force Commander the bodies of the Reverend Jim Jones, his wife, a son, and 10 bodyguards have been found. The total dead so far, according to the Guyanese Defense Forces is 363. The Chief of Police believes there may be some survivors of the People's Temple group straying in the jungle. (Some others may be at one or two small branch farms; the total strength of Reverend Jones' community probably did not exceed 700.)

U.S. Officials on the Scene

Vic Dikeos is in Jonestown and is expected to return to Georgetown this evening. Two of our consular officers are on the site. The communications unit should be in direct contact with Washington this afternoon or evening. The Ambassador believes we have about enough people planned for the operation now.

Disposition of Remains

The remains of Congressman Ryan and three newsmen will arrive in Charleston, South Carolina, at about 1:00am local time tomorrow morning (November 21). Arrangements are being made with DOD for the body of one newsman to be transferred to Georgia; the remaining bodies will be sent to California. I will attend the funeral service as a friend of the family and as a representative of the Department.

DEPARTMENT OF STATE A/CDC/MR

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16. When the Temple lost track of Timothy Stoen, I was assigned to track him down and offer him a large sum of money in return for his silence. Initially, I was to offer him $5,000. I was authorized to pay him up to $10,000. I was not able to locate him and did not see him again until on or about October 6, 1977. On that date, the Temple received information that he would be joining Grace in a San Francisco Superior Court action to determine the custody of John. I was one of a group of Temple members assigned to meet him outside the court and attempt to intimidate him to prevent him from going inside.

17. The September, 1977 crisis concerning John Stoen reached major proportions. The radio messages from Guyana were frenzied and hysterical. One morning, Terry J. Buford, public relations advisor to Rev. Jones, and myself were instructed to place a telephone call to a high-ranking Guyanese official who was visiting the United States and deliver the following threat: unless the government of Guyana took immediate steps to stall the Guyanese court action regarding John Stoen's custody, the entire population of Jonestown would extinguish itself in a mass suicide by 5:30 p.m. that day. I was later informed that Temple members in Guyana placed similar calls to other Guyanese officials.

18. We later received radio communication to the effect that the court case had been stalled and that the suicide threat was called off.

19. I arrived in Guyana in December, 1977. I

for dinner before more sermons lasting until midnight, Layton said.

The diet consists mostly of rice, purchased in the Guyana capital of Georgetown because the farm is not expected to be self-sufficient for another three years she said.

She said that on the occasion of visits from outsiders whom Jones wished to impress, church members are treated to meat and vegetables. Other trusted followers she claimed were drilled to give optimistic opinions about life at the mission, called Jonestown.

Jones, who often went to elaborate lengths to protect his public image in San Francisco, has remained at the mission, refusing even to venture into Georgetown, she reported.

Among his concerns has been a pending child custody case in the Guyana capital.

She said the 1100 followers were told to drink a bitter brown liquid potion, after which they supposedly would fall asleep and then be shot by Jones' guards. The rehearsal went as far as having the community drink a phony potion before Jones called it off, Layton added.

Layton said she was able to leave Guyana by wangling a trip to Georgetown. After several days she secretly arranged with American consular officials to obtain an emergency passport and flew to New York on May 13. She is now living in San Francisco.

"Everyone there wants to leave, I'm sure of it," she said. "But you never get a chance to be alone. Everyone is told to spy on other people."

Layton, who was in charge of church finances here before joining the Guyana colony last December, said Jones controls bank accounts in Europe, California and Guyana containing "at least $10 million."

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Santa Rosa, Calif., Monday, June 19, 1978

Escapee tells of suicide plan at Rev. Jones outpost

By GEORGE KLINEMAN

A trusted Peoples Temple aide who escaped last month from "The Promised Land," the church's 27,000-acre farm in Guyana, South America, claims the 1,100 U.S. citizens residing there are prepared to commit mass suicide on the orders of their leader, the Rev. Jim Jones.

Deborah Layton, 25, a graduate of Santa Rosa Junior College who joined the controversial church when it was headquartered in Redwood Valley, told The Press Democrat that Jones has set up an elaborate plan for exterminating the population at the jungle outpost if it should ever come under attack.

"There was a group assigned to take care of (kill) the children," she said in a telephone interview from the office of her attorney, Jeff Haas, San Francisco. "Then there was another group assigned to take care of those who spoke out against Jones . . . Everybody who was going to kill anybody had someone assigned to them as well."

When Haas went to Guyana to represent Grace Stoen in a custody battle with Jones in September, Layton said, Jones ordered her and other temple aides to threaten Guyanese officials with a grisly ultimatum.

Jones, she said, ordered her to tell the officials "that if everything wasn't worked out (the custody case), everyone would be dead by 5:30 (p.m.). She claims she was further instructed to tell the officials the mass suicide "would create an international incident."

Jones, she said, described this tactic as "The crazy nigger approach."

Grace Stoen and her estranged husband, Tim, former assistant district attorney of Mendocino County, are awaiting a decision from the Guyanese court on the legal battle to gain custody of their son, John, age six.

The Rev. Jones claims he is the father of the child.

"John Stoen is treated very well," said Layton. "He lives with Maria Katsaris, who lives in the same cabin where Jim Jones lives." John, she added, "calls Jim Jones 'Dad' and Maria, 'Mom.' He (John) thinks he came out of her (Maria's) womb."

According to official records, John Stoen was born Jan. 25, 1972 at Santa Rosa Memorial Hospital. Tim and Grace Stoen are listed on the birth certificate as the child's parents.

Maria Katsaris' father, Steve, has filed a libel suit against the temple over allegations by Maria that he molested her as a child.

Katsaris, a spokesman for Concerned Relatives, a group that is trying to open communications with relatives at the jungle outpost, is the director of Trinity School.

(Continued on Back Page)

THE PRESS DEMOCRAT

Peoples Temple

Ukiah.

Layton described Jones as a "paranoid" who demands the complete loyalty of his followers by making them pledge "suicide for the glory of socialism."

On one occasion, she said, Jones tested the loyalty of the group by ordering everyone to drink a "brown liquid" which he told them was a pesticide.

After consuming the bitter potion, Layton said, everyone was to drink large quantities of an alcoholic beverage to induce drowsiness before being shot by Jones' guards.

Jones, she said, called off the stunt after everyone drank the potion.

After she arrived at the sprawling agricultural mission in December, Layton said, she was told to work in the fields for the first month or so, from 7 a.m. to 6 p.m. each day. "The sun is so hot," she says, "you get blisters on your body."

While she tended the temple's flourishing vegetable crop, Jim Jones' voice blared out over a speaker system that encircles the fields. There were days, she said, when he would speak for six hours at a time.

Jones, she said, would read his own version of the news, which almost invariably included stories of government corruption and CIA plots in the United States. He would ramble on and on with socialist and communist theory, claiming Russia and Cuba are "the spiritual motherland."

On several occasions, Layton said, Jones talked about his deep admiration for Ugandan dictator Idi Amin.

In addition to claiming he is God, Layton said, Jones tells his followers he "is a reincarnation of Lenin."

After spending a month tending thefirids, Layton was transferred to the temple's ham radio shack, where she was trained in the secret codes used for communications with the 200 or so followers still in San Francisco.

Later, Jones placed her in the trusted position of temple bookkeeper, the same position she held at the temple in San Francisco.

Layton claims the books show Jones has "at least $10 million" stashed away in bank accounts in Europe, Guyana and California.

Much of the income that supports his operation in Guyana, she says, comes in the form of Social Security checks that are mailed to elderly residents there. These checks, which are immediately signed over to the temple, total more than $65,000 per month, she said.

Layton said she had no intention of ever going to Guyana. When temple officials assured her she would be allowed to come home after two months, however, she reluctantly agreed.

After a week in Georgetown, she was taken to Jonestown, the Guyanese government's name for the remote colony.

"When I got to Jonestown and saw the armed guards," she says, "I knew I didn't want to stay."

Two rings of 50 armed guards, both men and women, form "securityalert teams" that surround the compound, she claims. The guards, she said have access to an arsenal that includes between 200 and 300 rifles, 25 pistols and a homemade bazooka.

Layton describes life in the compound as "so structured you had no freedom to yourself, no time to be alone."

Residents there survive on a diet consisting primarily of rice and vegetables.

Interpersonal relationships are forbidden, she claims, without prior approval of "the relations committee," a group of loyal followers who must first approve such arrangements on a three-month trial basis.

During those three months, the couple is allowed to talk together, but must not show any physical affection. After that period, Layton says, the committee reviews the relationship and decides whether the couple will be allowed to live together for six months.

Living together at Jonestown, she adds is no honeymoon experience. Once approved, the couples are moved into cabins that contain 14 bunkbeds each. Each couple is given one bunkbed.

The regimented lifestyle and the brutalities would always be temporarily suspended, she says, when an outside visitor was at the compound.

"When Charles Garry (Jones' attorney) was in Guyana," whe said. "he was given the best cabin there. Everything changed. The stte was zetter. There was dancing and partying."

After two months in Jonestown, Layton asked temple officials to return her to San Francisco, but they refused. The officials told her there is a "huge CIA conspiracy" against Jim Jones. "They told me I would be arrested when I arrived in the United States and questioned," whe said, "and (that) if I didn't give information (to the CIA), I would be tortured."

The opportunity to escape finally came in May, when she was sent on temple business to Georgetown. She escaped from the group and turned herself in to American consular officials, who granted her an emergency passport and agreed to safeguard her departure from Guyana. She flew to New York on May 13 and is now living in San Francisco.

Temple officials continue to deny the charges against the church and the Rev. Jones.

"We absolutely refute all the charges," said Tim Clancy, a church spokesman in San Francisco, "This just makes us believe more than ever that there is a conspiracy against the church."

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AFFIDAVIT OF DEBORAH LAYTON BLAKEY
RE THE THREAT AND POSSIBILITY OF MASS SUICIDE
BY MEMBERS OF THE PEOPLE'S TEMPLE

I, DEBORAH LAYTON BLAKEY, declare the following under penalty of perjury:

1. The purpose of this affidavit is to call to the attention of the United States government the existence of a situation which threatens the lives of United States citizens living in Jonestown, Guyana.

2. From August, 1971 until May 13, 1978, I was a member of the People's Temple. For a substantial period of time prior to my departure for Guyana in December, 1977, I held the position of Financial Secretary of the People's Temple.

3. I was 18 years old when I joined the People's Temple. I had grown up in affluent circumstances in the permissive atmosphere of Berkeley, California. By joining the People's Temple, I hoped to help others and in the process to bring structure and self-discipline to my own life.

4. During the years I was a member of the People's Temple, I watched the organization depart with increasing frequency from its professed dedication to social change and participatory democracy. The Rev. Jim Jones gradually assumed a tyrannical hold over the lives of Temple members.

5. Any disagreement with his dictates came to be regarded as "treason". The Rev. Jones labelled any person

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who left the organization a "traitor" and "fair game". He steadfastly and convincingly maintained that the punishment for defection was death. The fact that severe corporal punishment was frequently administered to Temple members gave the threats a frightening air of reality.

6. The Rev. Jones saw himself as the center of a conspiracy. The identity of the conspirators changed from day to day along with his erratic world vision. He induced the fear in others that, through their contact with him, they had become targets of the conspiracy. He convinced black Temple members that if they did not follow him to Guyana, they would be put into concentration camps and killed. White members were instilled with the belief that their names appeared on a secret list of enemies of the state that was kept by the C.I.A. and that they would be tracked do , tortured, imprisoned, and subsequently killed if they did not flee to Guyana.

7. Frequently, at Temple meetings, Rev. Jones would talk non-stop for hours. At various times, he claimed that he was the reincarnation of either Lenin, Jesus Christ, or one of a variety of other religious or political figures. He claimed that he had divine powers and could heal the sick. He stated that he had extrasensory perception and could tell what everyone was thinking. He said that he had powerful connections the world over, including the Mafia, Idi Amin, and the Soviet government.

8. When I first joined the Temple, Re Jones

seemed to make clear distinctions between fantasy and reality. I believed that most of the time when he said irrational things, he was aware that they were irrational, but that they served as a tool of his leadership. His theory was that the end justified the means. At other times, he appeared to be deluded by a paranoid vision of the world. He would not sleep for days at a time and talk compulsively about the conspiracies against him. However, as time went on, he appeared to become genuinely irrational.

9. Rev. Jones insisted that Temple members work long hours and completely give up all semblance of a personal life. Proof of loyalty to Jones was confirmed by actions showing that a member had given up everything, even basic necessities. The most loyal were in the worst physical condition. Dark circles under one's eyes or extreme loss of weight were considered signs of loyalty.

10. The primary emotions I came to experience were exhaustion and fear. I knew that Rev. Jones was in some sense "sick", but that did not make me any less afraid of him.

11. Rev. Jones fled the United States in June, 1977 amidst growing public criticism of the practices of the Temple. He informed members of the Temple that he would be imprisoned for life if he did not leave immediately.

12. Between June, 1977 and December, 1977, when I was ordered to depart for Guyana, I had access to coded radio broadcasts from Rev. Jones in Guyana to the People's

Temple headquarters in San Francisco.

13. In September, 1977, an event which Rev. Jones viewed as a major crisis occurred. Through listening to coded radio broadcasts and conversations with other members of the Temple staff, I learned that an attorney for former Temple member Grace Stoen had arrived in Guyana, seeking the return of her son, John Victor Stoen.

14. Rev. Jones has expressed particular bitterness toward Grace Stoen. She had been Chief Counselor, a position of great responsibility within the Temple. Her personal qualities of generosity and compassion made her very popular with the membership. Her departure posed a threat to Rev. Jones' absolute control. Rev. Jones delivered a number of public tirades against her. He said that her kindness was faked and that she was a C.I.A. agent. He swore that he would never return her son to her.

15. I am informed that Rev. Jones believed that he would be able to stop Timothy Stoen, husband of Grace Stoen and father of John Victor Stoen, from speaking against the Temple as long as the child was being held in Guyana. Timothy Stoen, a former Assistant District Attorney in Mendocino and San Francisco counties, had been one of Rev. Jones' most trusted advisors. It was rumored that Stoen was critical of the use of physical force and other forms of intimidation against Temple members. I am further informed that Rev. Jones believed that a public statement by Timothy Stoen would increase the tarnish on his public image.

Ex-Peoples Temple Member

Grim Report From Jungle

By Marshall Kilduff

The Peoples Temple jungle outpost in South America was portrayed yesterday as a remote realm where the church leader, the Rev. Jim Jones, orders public beatings, maintains a squad of 50 armed guards and has involved his 1100 followers in a threat of mass suicide.

This description was provided by Deborah Layton, 25, who was a top aide of Jones until she asked American consular officials lmonth to safeguard her departure from Guyana, where the temple has its agricultural mission.

Peoples Temple officers in San Francisco last night relayed — via shortwave radio from Guyana — a refutation of the charges from two of the South American mission's residents, identified as Lisa and Larry Layton, the mother and brother of Deborah Layton.

"These lies are too ridiculous to refute," Lisa Layton said. ". . . We are treated beautifully here . . ."

Larry Layton said, "We are treated beautifully."

San Francisco temple officer Tim Clancy added, "We absolutely refute all the charges. This just makes us believe more than ever that there is a conspiracy against the church."

Jones became the center of a storm of controversy last summer when he slipped out of San Francisco with his followers for Guyana. public charges were made by former followers that Jones had performed false medical cures to win converts, that he oversaw beatings of church members in closed meetings and that he amassed more than $3 million in donations.

According to Layton, Jones has become a "paranoid" obsessed with "traitors" in his own ranks who question him or do not work hard enough in the farm fields and with an outside world that has publicized his critics.

The fever-pitch emotions of temple members that allowed Jones to dispatch them to civil rights causes and liberal political rallies in California has now turned to a military-style vigilance against an imminent attack by unspecified "mercenaries," Layton said.

DEBORAH LAYTON, A FORMER AIDE TO JIM JONES
She told of armed guards and savage discipline

The temple fields are patroled by two rings of khaki-uniformed armed guards, men and women members of "security alert teams" who have access to 200 to 300 rifles, 25 pistols and a homemade bazooka, Layton said.

Discipline, she said, is handled at public gatherings of the entire church community. On one occasion an elderly woman was humiliated by being forced to strip, younger members are "knuckled" by having fists ground into their foreheads, and others are ordered to an underground "box" where they must sit for day at a time, Layton said.

Jones has ringed the work fields with loudspeakers and talks for stretches of up to six hours, she added. Farmhands are expected to work from 5:30 a.m. to 6 p.m. with an hour for lunch and another hour

EXHIBIT D

Name of Relative at Jonestown	Age	Petitioners to Forbes Burnham and Cyrus Vance	Relationship to Petitioner
45. Chaikin, Phyllis	40	Raphael Chaikin	Sister-in-law
46. Chaikin, Gail	16	Raphael Chaikin	Niece
47. Chaikin, David	13	Raphael Chaikin	Nephew
48. Farrell, Barbara L.	44	Lena May Pietila (Petaluma) Elwood Leo Holt (Fairfield)	Mother Sister
49. Flowers, Rebecca Ann	24	Lena May Pietila Elwood Leo Holt	Sister Niece
50. Tupper, Larry, Jr.	10	Laurence Tupper (Chico)	Son
51. Tupper, Ruth	21	Laurence Tupper	Daughter
52. Tupper, Mary	17	Laurence Tupper	Daughter
53. Tupper, Tim (Jones)	20	Laurence Tupper	Son
54. Tupper, Janet	14	Laurence Tupper	Daughter
55. Bates, Christine	73	Henry W. Haynes (Los Angeles) Mrs. Henry Haynes (Los Angeles)	Sister Sister-in-law
56. Parks, Jerry	44	Dennis H. Parks (Ukiah)	Brother
57. Parks, Patricia	42	Dennis H. Parks	Sister-in-law
58. Parks, Dale	27	Dennis H. Parks	Nephew
59. Parks, Brenda	17	Dennis H. Parks	Niece
60. Parks, Tracy	11	Dennis H. Parks	Niece
61. Lacy, Georgia	68	Phillip Lacy (San Luis Obispo) Frank Lacy (San Francisco)	Mother Wife
62. Briggs, Donna	15	Phillip Lacy	Half-sister
63. Liton, Tony	13	Phillip Lacy	Half-brother
64. Edwards, James	58	Queen Settles (Richmond) Ophelia Robinson (Oakland) Wilhelmina Johnson (Berkeley) Elnora James (Berkeley) Calvin Johnson (San Francisco) Mary Evans (Berkeley)	Uncle Brother Uncle Uncle Uncle Brother
65. Edwards, Irene	56	Modenia Belton (Concord) Mildred Womack (Daly City) Edna Smith (San Francisco)	Sister Sister Sister
66. Ponts, Lois	51	Cynthia Beam	Mother

Name of Relative at Jonestown	Age	Petitioners to Forbes Burnham and Cyrus Vance	Relationship to Petitioner
67. Parks, Joyce	32	Jack Arnold Beam (Ventura)	Sister
68. Beam, Eleanor	17	Jack Arnold Beam	Sister
69. Beam, Rheaviana	53	Jack Arnold Beam	Mother
70. Beam, Jack	53	Jack Arnold Beam	Father
71. Breidenbach, Rocky	45	Sam Breidenbach (Fremont)	Mother
72. Breidenbach, Wesley	19	Sam Breidenbach	Brother
73. Breidenbach, Melanie	18	San Breidenbach	Sister
74. Sneed, Eloise	70	Mabel Medlock (Los Angeles) Wade Medlock (Los Angeles)	Sister Sister-in-law
75. Williams, Syola	66	Wade & Mabel Medlock	(Same)
76. Johnson, Clara	46	Mabel Medlock	Niece
77. Johnson, Tommy	22	Mabel Medlock	Nephew
78. Johnson, JoAnn	19	Mabel Medlock	Niece
79. Johnson, Joyce	16	Mabel Medlock	Niece
80. Johnson, Janice	17	Mabel Medlock	Niece
81. King, Charlotte	80	Mattye M. Durham (Los Angeles)	Mother
82. Duncan, Regina	14	Katie Williams (San Francisco)	Niece

TOTALS: 82 Relatives in Jonestown
57 Petitioners
(As of May 10, 1978)

CHILDREN BEING HELD IN JONESTOWN BY JONES IN VIOLATION OF COURT ORDERS:

Name	Age	Date of California Superior Court order
1. Wagner, Mark	16	September 29, 1977
2. Ponts, Donna	15	January 6, 1977
3, Stoen, John Victor	6	November 18, 1977

We have continued to discuss with the Ambassador and with the Graves Registration officials in DOD how best to handle the dead at Jonestown. It is extremely hot and wet there and the bodies may by now have been lying in the open for as much as 48 hours. Fingerprints and photographs may still be of some use as late as tomorrow morning but these means of identification will not be very useful after that. A serious health hazard could face workers in Jonestown at any time.

The Guyanese seem to prefer local burial but would also agree to our bringing the bodies home if we chose. If local interment is the final answer (and I guess we are inclining in that direction) it would seem less impersonal if (a) the bodies could be buried in some sort of "American Memorial Cemetery" at the site; (b) if they could be identified and placed in marked individual graves; and (c) we could notify next of kin if, how and when the bodies could eventually be exhumed for reburial in the United States. So far there have been fewer than 200 inquiries from next of kin about the disposition of remains.

Mark Lane

In statements to Embassy officers and to the press, Mark Lane has sought to exculpate himself of any mis-judgments or wrong-doing. The Guyanese Government is holding him and Mr. Garry as material witnesses. Other survivors of the mass killing, however, would probably be released after making a deposition to the police.

cc: D - Mr. Christopher
S/S - Mr. Tarnoff
ARA - Mr. Vaky
H - Mr. Bennet
Working Group (3)
PA/Press

CA:HHoman:st 11/20/78